

among your people as to very materially lighten your home burdens. The money thus given will not be a *weight* but a *wing* to the home work. This is the work of God and he will bless it; we believe in his promises, that giving to the Lord will enrich the giver. "It is more blessed to give than to receive."

Again, we wish to urge the pastors of all our congregations, and laymen also, to aid the Board in carrying out its plans. However practicable the methods may be, however wisely chosen, their successful execution will depend very largely upon the extent of our co-operation with the Board. And whether the laity will give the Board its support will in turn depend very largely upon the pastors in charge of the congregations. As pastor and preacher you are the leader of your people, and if you will properly instruct them in the great truths and principles of the gospel, emphasize the duty of the church to engage in missionary work, preach the *whole* gospel, lay before them the needs of the world and the claims of Christ, let these things be done fearlessly tho lovingly, believingly and sincerely, earnestly and repeatedly, and there will be no trouble to make the Brethren church a mighty host for the work of the Lord.

Once more, we believe there are quite a good many people in the Brethren church who will give, not only a cent a month, but a cent a day. There are congregations that will average a cent a day, for while some may be too poor to give that much, others are abundantly able to give five, ten or even twenty cents a day, thus paying for those who are too poor to pay. Let pastors push the one cent a day scheme, it will yield great results.

Lastly, we consider it of the utmost importance that the church should act *at once* in this matter. The Board needs funds to keep the work going. We have successful missions in Dayton, Washington and Chicago, while still other places are calling for the gospel. But the above places are established and doing excellent work. Let us come to the support of the Board so that the work already established may not suffer. Our loyalty to the cause of Christ and the gospel-alone doctrine will be proven by the support we give this work. Perhaps your mind is already made up as to what you can give. If so send in your money to the secretary and sign the blank pledge when you receive it. This you can do without inconvenience to yourself and yet you will greatly help the

Board. We appeal to the entire brotherhood for immediate action in this matter. Pray over it, ask God to direct you and to give you grace to do your whole duty. Let each one do *something* and the aggregate will count immensely for Christ, for the church and for humanity.

THE CHURCH CAMPAIGN.

An editorial in the *Chicago Advance* on the importance of forming adequate campaigns for the winter's work in the church suggests to the *Outlook* a theme for a pointed and interesting editorial along the same line of thought. The article is of a nature that we feel our ministers cannot afford to miss and we therefore reproduce it almost in full. It is as follows:

The Chicago "Advance" has a suggestive editorial on the importance of forming a definite campaign for the winter's work in the church. A captain who roams about the country shooting the enemy wherever he happens to find him never wins a decisive victory; a merchant who has no other idea of business than to buy goods at haphazard and sell them to such customers as chance may send him never makes a fortune; a farmer who sows the seed which his father sowed before him, without inquiring what are the needs of his own time and what the possibilities of his own soil, remains in poverty. But we are persuaded that there is not a little church work which is not more intelligent than such operations would be. Our readers may remember how Mr. Winkle did his shooting: he aimed his gun in the air, shut his eyes, pulled the trigger; and on one occasion did really bring down a brace of birds. Mr. Winkle is not infrequently met with in the pulpit.

The preacher should have a definite plan of campaign laid out before he begins his winter's pulpit work. He should consider what are the special needs of his church and community, and should form a systematic plan for ministering to them. Is his community over emotional? does it treat religion as a succession of emotions? does it separate the religious and the secular? does it pray eloquently, and sing loudly, and listen decorously, and at the same time wink at corruption in politics and at dishonesty in business? Then let him seek out such texts as "What doth the Lord require of thee, O man, but to do justly, love mercy, and walk humbly with thy God?" or such epitomes of the law as that which Christ gives, as love to God and love to man. Let him dwell Sunday after Sunday on the truth that a religion that is not harnessed to the daily life, that does not reform the daily con-

duct, that does not make men more patriotic in the community, more honorable in business, more gracious in society, more considerate in the family, more generous in all relations, is no religion at all. Is the condition in the community the reverse of this? is his church becoming a mere Society of Ethical Culture? is the Gospel regarded as a mere set of rules for the regulation of conduct? is the spirit of devotion dying out of the church, the attendance on the prayer meetings diminishing, and family prayers falling into general disuse? Let him pursue exactly the reverse course; let him present the divine side of religious truth; let him dwell on the first of the two commandments rather than on the second; let him so preach as to "make God big and man little"—sermons the object of which will be to cultivate a spirit of reverence and humility. Is his church resting on the past? is it afraid of all progress and all change? is it inclined to live in tradition and to condemn all doubting and all questioning of ancient creeds, and so all true thinking? Let him take for his clue the duty of progress, and for his text "Prove all things." Is it, on the contrary, fever-stricken with the spirit of the Athenians? is it always looking out, not for the truth, but only for the news? Let him take his text "Seek the old paths;" let him show that the only spirit of inquiry which is of any value is that which inquires to some purpose, and having proved some things, holds fast to that which is good; in brief, let him preach not a reactionary, but a conservative doctrine. We are not counseling him to lay out a series of sermons or to announce to his people what he is about to do. That is sometimes wise and sometimes otherwise. We only urge him to remember that a single sermon accomplishes very little; that it is constant dropping that wears away the stone; and that the best results in the pulpit are generally achieved by acting on the motto "Line upon line and precept upon precept." Only, he must see to it that his repetition does not become tiresome, and that he avoids monotony in form, while he is securing the effects of repetition to doctrine.

But it is not only in preaching that the minister should lay out a well-considered campaign; he should also plan his campaign in church work. What will you do with your Sunday school this year? what with your prayer meetings? what with your social gatherings? what with your own pastoral calling? The minister ought to be able to write these questions down and opposite each question to write a definite answer. Preaching, Sunday school, prayer meetings, social meetings, and pastoral calling all ought to converge upon